Volume IV Chicago, Ill., July, 1927 Number 4

The Liberal

LIFE

By Margaret Deland

By one great Heart, the universe is stirred;
By Its strong pulse, stars climb the darkening blue;
It throbs in each fresh sunset's changing hue,
And thrills through the low sweet song of every bird.

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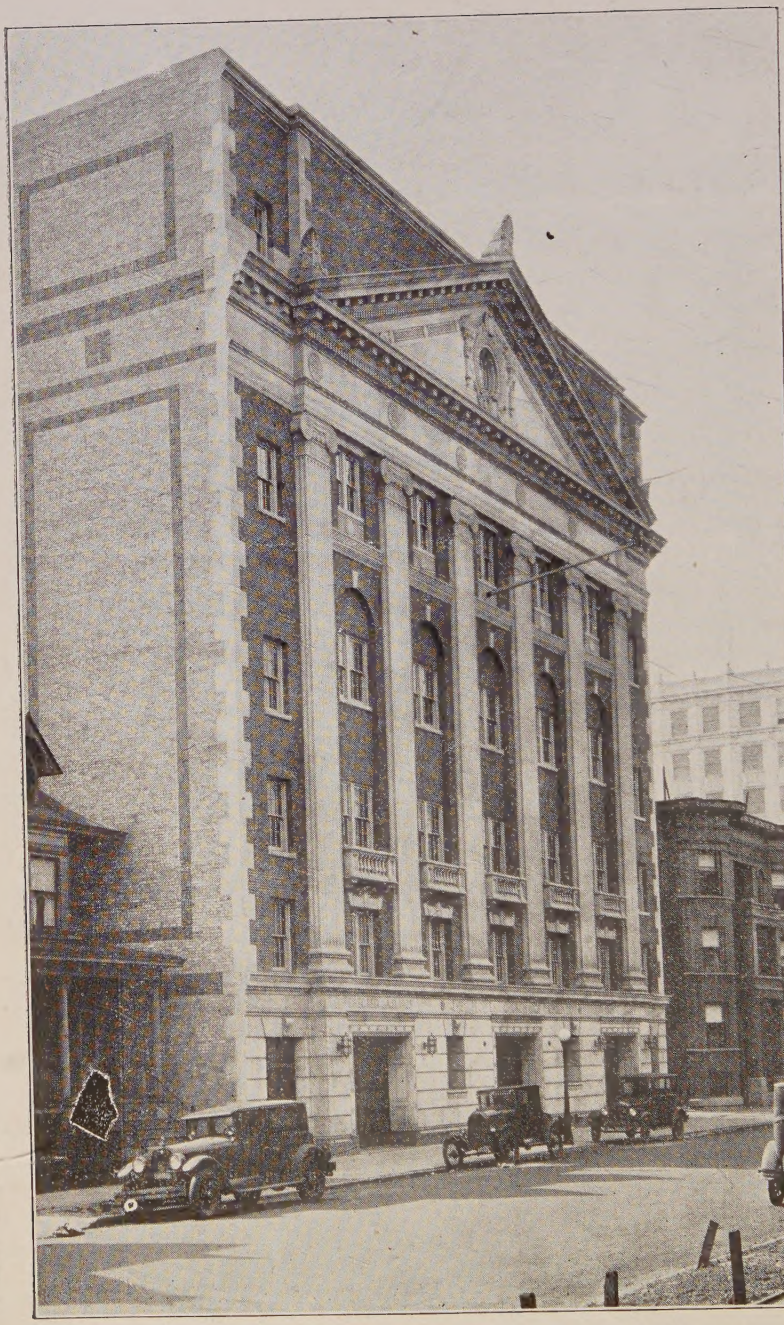

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THE LIBERAL

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Application made for Entry as Second Class Mail at the Post Office of Chicago, Ill.

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THE QUEST FOR GOD

Address Delivered by Professor James Stevens of the University of Maine on November 25 at the Dinner Given During the Inauguration of a Chapter of Phi Kappa Phi, a General Honor Society at the University of Michigan

Some years ago Haeckel, a German scientist with strongly atheistic tendencies, wrote a book which he called "The Riddle of the Universe." He was not the first to write such a book. Centuries ago a Hebrew philosopher whose point of view was not so strongly atheistic discussed the riddle of the universe in a book which has come down to us under the name of Ecclesiastes. Somewhat later a poet-philosopher from Persia, Omar Khayyam, has given us a treatment of the same subject in language unsurpassed in its beauty. It is not my purpose to make a critical comparison of the conclusions reached by the scientist, the philosopher, and the poet. It is enough to say that they are all in entire accord in regarding the purpose of the universe as a whole and man's terrestial activities in particular as a riddle, which has never been solved and in all probability never will be solved. I am not prepared to dissent emphatically from these conclusions. I wish, however, to present at this time a slightly different point of view.

I have the unique and in many respects the most interesting experience of having been for many years a teacher of physics and for a lesser number of years a teacher of biblical literature. Under these conditions it would be almost unpardonable if certain theories of life and its meaning had not been reached. I have come to think of the intellectual and moral struggles of the human rabe not as illustrating the unsolved and unsolvable riddle of Haeckel; not as a vanity of vanities and a chasing after wind, as Dr. Jastrow has translated the dictum of Koheleth; nor do I think of it with the Persian poet as yielding the best results when one gives himself up to the pursuit of pleasures which are fleeting. I have come to think of the whole process of evolution as a cosmic game devised by the Eternal Power which men call God. This game reckons its age by eons. It has been played consciously or unconsciously ever since psychic processes replaced the purely physical in primitive man, our ancestor. It is worthy of man's highest aspirations and most strenuous effort. The name of this game that the Infinite is playing with us mortals is simply this: Come and find me.

Meditating upon it one is impressed strongly with the infinite patience of God. Before mankind was prepared for the intellectual activity which is a prerequisite for its pursuit, it was necessary to watch his growth from the mentality of the Troglodyte up to the almost superhuman brain of a Newton. We must recognize two avenues of approach to the mystery of the universe, or if we

may continue to make use of our illustration, there are two methods of playing the game. It is possible to find God through science and it is possible to find him through religion. John Milton wrote a sublime poem with the avowed purpose of justifying the ways of God to men. It, therefore, should not seem presumptuous if we state certain methods of procedure which might conceivably have been adopted by the Being who is playing the game on the other side of the board.

Speaking for science, which here must include all knowledge he might have endowed mankind at the outset with great intellectual power. He might have given him full information eons ago concerning the mysteries of matter, of energy, and of life. He might have caused the human race to be fully equipped with the present day inventions which now seem to us to be necessary for our comfort. More than this he might have equipped us with a knowledge of the future which is to bring to pass even more wonderful discoveries and inventions in the natural and physical sciences. He did not do this. He chose rather to endow the race with the germs of an intellectual capacity which in time should become so highly developed that the forces of nature should do its bidding. One who thinks at all seriously on the subject will, I am sure come to the conclusion that the latter method, the method which obviously was employed, is by far the more complimentary to the human race, and from it we derive a far greater amount of personal comfort and satisfaction.

With reference to the other avenue of approach in this great cosmic game, the avenue which we call religion we may consider that sometime in the far distant past the Infinite Player gave to mankind a full knowledge of himself. We may believe that there was a time when He talked face to face with man; that He walked in the garden in the cool of the day; and that He hid himself in a cleft of a rock in order that a curious mortal might behold his back parts. Or we may assume that the method of procedure would be, as in the case of scientific progress, to endow the race with religious instincts and aspirations such as would challenge their loftiest ambitions to find out God. It is needless to say that the vast majority of thoughtful people accept this latter view. Indeed, I know no better illustration of the progress of evolution than the story of the struggle of humanity to find God. In the first place among our prehistoric ancestors there came a feeling that there was a power outside of themselves. This feeling arose doubtless from natural manifestations which they witnessed in the earthquake, the lightning, and the tempest. Doubtless the first thoughts of God were accompanied by a primitive feeling of fear. The unexplainable is always fearsome. When they saw in their dreams some of their companions who had died, a glimmering of immortality crept in along with their vague notions of an external power. Since man was the highest intelligence with which mortals were acquainted, the deity soon took on an anthropomorphic form. Even today our picture galleries abound in paintings of God which represent him as a glorified man, usually with the characteristics of great power and antiquity. I have not time to discuss at all completely the evolution by which the human race has passed through the sacrificial conception, the conception of a deity with merely local interests, a deity who loved righteousness and hated iniquity such as was discovered by the Old Testament prophets, up to a deity who was interested in human concerns such as was portrayed by Jesus Christ.

The fact that we have not reached our limit either in the field of religion or scientific investigation should appeal most

favorably to us mortals. If the entire accumulation of scientific knowledge had been passed down by a supernatural revelation to our earliest ancestors human life would have lacked the stimulus of intellectual achievement, which must be regarded as one of its choicest blessings. On the other hand if sometime in the remote past the attributes of God had been fully revealed we should be suffering from a similar intellectual stagnation. It may be said in passing that those who believe in evolution must find the idea of a finished revelation either in science or in religion inconceivable.

Of the two great avenues of approach to God the spiritual has always antedated the scientific. There would seem to be two reasons for this. In the first place man is essentially and inherently a religious animal. He is not instinctively scientific. The problems which concern religion are esteemed of much greater value to man's well being than those which relate to his intellect alone. Another reason for this lies in the fact that religious investigations are empirical while scientific investigations are experimental. The empirical method has always presented a stronger appeal to immature minds than the experimental. We owe many things to Aristotle in various fields of science; but without question his methods in science retarded the growth of physics for nearly 2,000 years. It was only, for example, when Galileo dared to question what Aristotle regarded as self-evident,—namely, that a heavy body would fall faster than a light one, that modern science may be said to have begun. Sir Isaac Newton may be regarded as the greatest genius that the world has produced; but he was guilty of a similar fallacious procedure when he based his arguments for the corpuscular theory of light on what he believed to be reasonable suppositions, as did Fresnel, Foucault, and Michelson years later. Indeed, so strongly have experimental methods entrenched themselves that it may be doubted if a paper based on purely theoretical considerations would now be acceptable at any of our great scientific conventions. It is not irreverent to state that in physics the recent work of Rontgen, Hertz, Becquerel, Curie, Thomson, Rutherford and Millikan is part of a stupendous game by which God is challenging the world: "Come and find me." Even more fascinating is that aspect of the game which has been played with marvelous skill during the past two centuries by the astronomer. Nowhere have religious and scientific conceptions gone hand in hand more strikingly than in this field. The bearing of astronomical discoveries upon narrow conceptions of God in the field of religion is epoch-making. A geometric system postulated a deity up in the sky who mechanically guided the sun in its daily journey and the stars in their courses. He touched the mountains and they smoked; His voice broke the cedars and divided the flames of fire. How vastly different must be the modern conception of God when we learn that some of the stars are so distant that millions of light-years would be required for their light to reach us. Astronomers have by no means found God by use of their telescopes and spectroscopes, but they have broadened the range of his activities to a degree equalled in no other field of investigation. Strange to say that very doctrine of evolution so earnestly combated by the fundamentalists in religion has in the minds of reverent biologists accomplished wonders in pointing out the analogy between religion and science in the great game we are pleased to call the quest for God. Biology perhaps more than any other science shows us the surpassing dignity of the process we are defending. To furnish man with an instinctive longing to find God and a brain to strive after the

realization of this longing is vastly more complimentary to the race than to reveal God to our organs of sense, even supposing this were possible.

Are we not, then, justified in concluding that side by side with the religious aspirations of the human race may be placed the results of the 400 years of science from Galileo to the present time? Even if we do not believe that either religion or science can give an affirmative answer to the inquiry in the book of Job, Canst thou by searching find out God? the inquiry is most stimulating and worthy of all the spiritual and intellectual energy that our race possesses.

The story of the quest for God would surely be incomplete unless mention were made of the part played by our esthetic sensibilities to which minister music, art, and literature. Music is one of the oldest sciences. The beautiful conception of the music of the spheres was only the effort to express the harmony of all things celestial. The creators of our ritualistic services knew full well the value of music in religious aspirations. So did the sculptors and painters who have adorned our cathedrals. Emerson has expressed this in the familiar passage,

The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in sad sincerity.
Himself from God he could not free.

That which has given such an authoritative grip to the creeds of the churches is not their theology which most of us have outgrown, but the beauty and the grandeur of their phrasing; the King James version will undoubtedly always remain the standard translation of the Bible owing to its literary excellence, although others may probably lay claim to a more accurate scholarship.

If, then, the mysterious power we call God has given us a challenge "Come and find me"; if in the natural and physical sciences; in music, in art, and in literature, as well as in the processes which formally we call religious we may answer this challenge, am I not warranted in making an appeal for the work of research which lies beyond materialistic considerations and opens to us avenues of approach even to the eternal mysteries of God?

To keep alive such intellectual and spiritual ideals is the aim and purpose of the society which has taken for its motto: "The Love of Learning Rules the World."

FROM DR. BRADLEY

I am writing this on Sunday afternoon, July 3rd in my little study under the Black Duck Pine on Black Duck Island, Lake Vermilion, Tower, Minnesota. It is one of the most perfect days I have ever known. The water is blue like the sky and motionless as a mirror. The sweet voices of lovely woodland birds are heard all about me. It is a day of quiet and of beauty. I feel a slight heartache when I realize that next Tuesday (the day after tomorrow) I am going to leave this island of enchantment and will know it no more for this summer. I am almost sorry that we have planned this European trip. I would much rather remain here. Our little island was never more enticing. And our garden of old fashioned flowers which is Mrs. Bradley's particular joy is just now prophetic of the weeks of lowly grandeur just ahead when the forming buds are in full flower. Other eyes will greet them

and other hands pick them. But it was we who prepared and planted and gave them our love.

Our airedale Tim is apparently aware that something unusual is going to happen to his otherwise happy household. For days now he has been unusually attentive and occasionally looks up into my eyes as he says with his heart, "you aren't really going away from here are you. Won't I see you again until we meet in Chicago in the fall?" I have explained it all to him over and over again but he cannot quite understand.

Mrs. Bradley and I will leave Tower, Minnesota, Tuesday morning, July 5. We will go by auto to Duluth, a distance of 100 miles. We will leave Duluth on the Duluth, South Shore and Atlantic R. R. Tuesday evening at 6:05 for Montreal via Sault Ste. Marie. We will arrive in Montreal Thursday morning and will sail for Glasgow, Scotland on the S. S. "Andania" Friday morning, July 8 at 10 a. m.

My present schedule abroad is as follows:

July 22, New Castle-on-Tyne, England, Address to the Rotary Club.

July 24, Sermon, Unitarian Church, New Castle-on-Tyne.

August 6, Address, Southeastern Provincial Assembly of Churches. Swansea, Wales.

August 7, Sermon, Unitarian Church, Swansea, Wales.

August 14, Sermon, High St. Chapel, Warwick, England.

August 21, Sermon, First Presbyterian (Unitarian) Church, Belfast, Ireland.

Sept. 5, Address, International Congress of Free Religion in Prague, Czechoslovakia.

Sept. 4, 5, 6, International Convention, Prague.

Sept. 7, 8, 9, Berlin and Switzerland.

Sept. 13, Sail for home on S. S. "Munchen" from Bremen to New York City arriving in Chicago about September 25.

We plan to visit the Isle of Man and Isle of Wight and several other engagements have been made which I have not received from the London office.

Our permanent summer address will be Essex Hall, Essex St. Strand, London, England. Mail sent after August 15 from America should be sent Care Hotel Saxe, Prague, Czechoslovakia. I want to thank the many subscribers to The Liberal, the members of the radio audience and members of the church for the magnanimous expression of appreciation on the occasion of my fifteenth anniversary as pastor of The Peoples Church. A check for $1000 was presented to me in their behalf by Mr. C. K. Anderson at the annual meeting. The Woman's Club presented Mrs. Bradley with $100 in gold, the Laymen's League presented me with a check for $100, the Choir with $75 and the Young People's Club with $50. Everything which we see and hear we shall attempt to retain that we might bring those who have been so kind to us an opportunity of sharing our joys.

In the August and September numbers of The Liberal both Mrs. Bradley and myself will write extensively of our travels. The copy for the August number will be mailed from London about July 25, the September number from Prague on September 4 so that the September number will be received just prior to the opening service of church on October 2.

My best thoughts attend you all for a happy restful summer and may we all return for the winter's work refreshed and vigorous.

Your friend and pastor,

Preston Bradley.

July 3, 1927.

Not Prayer after everything else fails, but Prayer before anything else is undertaken.

BOOK CHATS

The recent death of Jasper Douthit, pastor emeritus of the Unitarian Church at Shelbyville, Illinois, takes from us one of our noblest ministers.

Many years ago when I was on a lecture trip in Illinois I stood one day on a depot platform waiting for my train. My attention was taken by a most unusual personality standing nearby. He was just above the average height and very spare. His hair was brown and worn just a trifle longer than was the custom. He wore a somewhat worn Prince Albert Coat and a black string tie. In his hand was a little black traveling bag. There was an unfathomable something about him which immediately classified him as belonging to a type of individual far removed from the common run of men. I sought an opportunity of speaking with him. Why not? Isn't it Whitman who says somewhere that if he should see you as a stranger and desire to speak with you that it was right for him to do so. This is in defiance of the conventions but is probably in accord with the laws of the soul. I spoke to this man and was greeted by a friendly reception. He had one of the most unusual faces. His eyes seemed to possess a glow which was decidedly uncommon. I told him that I was the pastor of a liberal church in Chicago. He smiled a smile of commendation. Then he told me his name was Jasper Douthit, a name I had never heard. He then told me of his life—a life with which I was to grow most familiar, both from a delightful friendship and from his most interesting book called "The Story of Jasper Douthit." This book is published by the American Unitarian Association of 25 Beacon St., Boston. I wish every young person in America might read that book. As a frontier and pioneer story of the great formative days it has few equals and fewer superiors. It is filled with romance and a rugged kind of poetry. One receives an idea of the growth and struggle of some of the great moral ideas in the early days. This man was heroically identified with them all. His poverty, his devotion to principle when it cost him friends, reputation and money is an inspiration. He was a pioneer religious liberal at a time in Illinois when the price was much greater than it is today. The book throbs with the birth pangs of a new era. It truly belongs to the real history of freedom and liberty. I hope the demands for it will be so great that the Beacon Press will be compelled to publish another edition. It ought to be done as a memorial to the author. The ruggedness of Jasper Douthit, his indomitable courage and unconquerable will, will vitalize any soul that reads of them. In these times when the cost of liberalism is slight compared to other days it will give modern liberals an idea of their obligation to such as he.

One of the most priceless books in my library is the autograph copy which he gave me when he was near his 90th birthday. His death occurred the other day in Shelbyville, Illinois, when he was in his 92nd year. For all of those years he had lived within a few miles of his birthplace. The whole countryside irrespective of race or religion gave him homage at the funeral service. Those who were separated from him by great differences in religion recognized his worth and the depth of his sincerity. They honored themselves by honoring him. He was the friend of Emerson, Lincoln, Collyer, Swing and Thomas. His religion was like Lincoln's — a "kind of poetry." The impression which he left upon all who know him can never be effaced by any wearing of time. He achieved his immortality.

Ever since our church has been broadcasting the services Jasper Douthit has been a faithful listener. A grandson of Jasper Douthit's is an attendant at our church. The church at Shelbyville at the beginning of our broadcasting was without a pastor. Mr. Douthit was instrumental in securing a splendid receiving set which he placed in the pulpit of the church. There he and sometimes as many as eighty others gathered on Sunday morning after their church school was dismissed and listened to the services of the Peoples Church. Some of the most interesting radio letters I have ever received have been from him. A year ago he invited me to come to Shelbyville and preach in his old church. I was honored by the invitation and the experience was one of the richest of my preaching life. I went on a week night. In the afternoon he took me out to Lithia Springs, one of the most beautiful and natural wooded places of ravines and trees I have ever seen. Here for many years he conducted the Lithia Springs Chautauqua. It was not patterned after modern chautauqua which is a combination of circus, vaudeville, stage church and school but was modelled after the first and best chautauqua institution, that in Chautauqua, N. Y. He had a very good auditorium constructed upon the platform of which have spoken the leading ministers, educators and statesmen of America. Of recent years Lithia Springs has been given up but as I wrote his daughter—Miss Winifred Douthit—a few days ago I believe there is a place for just such an institution in the Middle West. There is the ideal place for a great summer conference of liberal religion. The great leaders could be brought from the ends of the earth and the people would respond. This, too, ought to be done as a memorial to the man who so successfully conducted such a conference before Illinois had good roads and the air was filled with music and speeches.

I shall never forget the evening I spent in his church or the afternoon at Lithia Springs. Just before going over to the little brick church built next door to his home we spent an hour together in his study. It was truly a study. Books filled all the wall space. Pamphlets, papers and clippings were everywhere. His interest in contemporary life was remarkable and indicated that attitude which is found in all yonder minded folk. Great as was the past even at his 90 years the future was greater. For more years than I know he edited and published a little paper called "Our Best Words." For years I was a subscriber. This child of his had an hopefulness and forwardness about it that was a revelation for one of his years. I have frequently observed that people who are always thinking of the future never seem to grow old.

On the night I preached in his Church he sat in a rocking chair quite near the pulpit for his hearing was slightly impaired. I watched him as I preached. The church was filled and many were standing. The radio was responsible for that. Yet to me there was only one in that audience. An occasional nod of his head gave encouragement to the preacher. And now he has gone! It is difficult to think of him as having passed on—he who had so much of life and made so much of it. After the death of his wife and devoted companion of years his daughter—Winifred—has been his chief counselor and friend. Her devotion and care reveal the beautiful character which is hers.

Such a life is of inestimable value to the world! Hail and farewell pioneer, friend, philosopher and guide. Wherever you are there is the place more blessed.

— P. B.

BROTHERHOOD OF THE NEW LOVE

But do we understand our spiritual Brotherhood? Do we feel ourselves to be derived from one Heavenly Parent, in whose image we are all made, and whose perfection we may constantly approach? Do we feel that there is one divine life in our own and in all souls? This seems to me the only true bond of man to man....

A new reverence for man is essential to the cause of social reform. As long as men regard one another as they now do, that is as little better than the brutes, they will continue to treat one another brutally. Each will strive, by craft or skill, to make others his tools. There can be no spirit of brotherhood, no true peace, any further than men come to understand their affinity with and relation to God and the infinite purpose for which He gave them life. As yet these ideas are treated as a kind of spiritual romance; and the teacher who really expects men to see in themselves and one another the children of God, is smiled at as a visionary. The reception of this plainest truth of Christianity would revolutionize society, and create relations among men not dreamed of at the present day. A union would spring up, compared with which our present friendships would seem estrangements. Men would know the import of the word Brother, as yet nothing but a word to multitudes. None of us can conceive the change of manners, the new courtesy and sweetness, the mutual kindness, deference, and sympathy, the life and energy of efforts for social amelioration, which are to spring up, in proportion as man shall penetrate beneath the body to the spirit, and shall learn what the lowest human being is. Then insults, wrongs, and oppressions, now hardly thought of, will give a deeper shock than we receive from crimes, which the laws punish with death. Then man will be sacred in man's sight; and to injure him will be regarded as open hostility towards God..... With this great truth in his heart a man cannot insult a fellowman, for he beholds the Divine in the Human. He can call no being low in whom his own highest powers and affections are wrapped up. Can you conceive then of a truth so practical as this doctrine of the greatness of man as a moral being? It will create a New Earth.....

We need a New Revelation—not of Heaven or of Hell—but of the Spirit within ourselves. — William Ellery Channing.

"IS PROTESTANTISM BREAKING UP?"

Sermon Delivered by Dr. Bradley in The Peoples Church, Sunday, May 1, 1927

In the very beginning of my address this morning I want to say this, and say it as plainly, and simply, and effectively as I can; that there is no more objectionable or irritating type of man to me than the individual who criticizes or attacks the religious opinions of another. I wish it to be definitely understood on the part of everyone in this audience this morning that no matter what might be the particular coloration of your own religious philosophy of life, anything I say is not said with any effort or desire to

hurt the individual opinions of any person on the subject of religion.

Whatever else I desire to be in the ministry of this church, I desire to be fair. I desire, above everything else, to be tolerant; for that tolerance has always been the ideal towards which I have been trying to shape my attitude toward the problems of life. After all, the only mission which I have is one of attempting to give a philosophy of life that is constructive.

That is one part of my mission, and the other part, which I think is perhaps the most important, is to be the medium by which individual hearts and individual minds, that are continually harassed by the emergencies of life, might find that by coming in contact with this church and its pastor, they are in better position to go out and meet the great problems of life.

I realize that my subject itself is a subject which encompasses the whole range of explosiveness. There probably is no subject which a person can discuss that is so potential of hatred, as the subject of religion. There is probably no subject that could be presented to an audience like this that stirs so deeply and vitally our animosities.

This morning I am going to discuss this subject of religion in its relationship toward the two great branches of expression, Protestantism and Roman Catholicism, on a larger and more philosophical basis than that of mere individual attack. What I am going to say, I say because, first, I feel it to be the truth, I feel much as I think the great Huxley must have felt when he wrote to that fine, splendid man, Charles Kingsley. "My dear Mr. Kingsley: With all the respect I have for the position which you occupy in the world of literature and the world of religious thought, what I have said I had to say, because I cannot lie." And much as I would rather not be the means through which any one would have an individual hurt in his inner heart today because of what I shall say, I must say it, because upon this, of all matters, we must not lie.

The origin of religion had its place when man discovered his shadow as Dr. Browne tells us. The moment man looked over his shoulder and saw his shadow, man became a religious being, and ever since that time until today in the evolution of the race, man has been looking at shadows and has been wondering as to the reality of the shadows. Let us admit without a question that there could be no shadow without reality, that there could be no reflection of substance without substance, that there could be no illusion without certainty, that there could be nothing of a mystical nature without the presence of the real.

At the beginning of man's quest in the realm of religion, he saw that about him which presented a distinct challenge. Man saw all the manifestations about him of a universe which apparently was in conspiracy against him, a universe whose mountains would fall upon him and crush him, a universe where the wild beasts would enter the cave, which was his prehistoric home, and tear from his arms his children, while he fought with his elongated paws, with clubs and stones, to defeat those wild beasts that would devour his young. Man, at the very beginning of his whole development, found himself in a universe that was far from friendly. The cold blasts of winter in some of the regions where he happened to find himself in his migrations, froze him pitilessly and ruthlessly. The torrid zone made brown and black his stain, in an effort to fortify himself against the vengeance of a burning sun.

Man realized all this, the unfriendliness of this universe, but there was something behind it all that inspired him, and stirred him into a realization that there might be a potentiality that he possessed through which he could strug-

gle and develop until he would be able to cooperate with Nature.

Consequently man sought for explanation first of all. This explanation early took form in the conception of the gods. Man had gods before he had a god, he was a polytheist before he was a monotheist. That is known to the man who has studied these great processes of human experience and development. Man developed a conception and attitude that perhaps he could win on his side these gods; that these gods who had control of the forces of nature, would give themselves also to his assistance, and by entering into a comradeship or partnership with the gods, he would be able to become the dictator and the controller of the universe.

That idea still prevails in all religion, whether it is Roman Catholic or Protestant religion. It has never ceased to be a part of the religious emphasis. The moment man finds himself facing some great catastrophe of nature, immediately he leaps to the heart of God, as a heritage of this old racial affiliation, in an effort to get the Gods, whoever they may be, on his side. There is a certain type of philosopher in the realm of more orthodox religion who invariably in the presence of some great catastrophe of nature, attributes it to the wrath of God. We see it today in the flood. One representative of the literal evangelical type of mind made the statement that the political rottenness and corruption, together with immorality, and the violation of the Eighteenth Amendment to the Constitution of the United States, was responsible for the flood, in its effort to wipe out the people of the City of New Orleans. That has been said to be by those who still hold the literal and fundamentalist orthodox idea of God in his relation with the universe. There is no use, my friends, in studying these questions to attempt to distinguish in the orthodox point of view, between the Roman Catholics and the Protestant, as there is no philosophical distinction between them. There are only creedal differences and differences in polity. In the fundamentals of orthodox religion they are very much alike.

Now coming to the present moment in the life of religion, we find it entirely new in the whole aspect of religion. There is only one moment to be compared with it, and that is that moment in the development of Europe, of the great Humanist movement. It had as one of its leaders Spinoza, the 250th anniversary of whose death is to be celebrated this year. There is no movement to be compared to this except perhaps the great movement of the Humanists.

There is today a uniqueness of religious thought which is presenting itself and making itself most effectively felt in the whole realm of religious thought. With that uniqueness we are vitally concerned this morning in our discussion of the two great attitudes toward this truth, the attitude of Romanism and the attitude of Protestantism. I am not concerned this morning with the attitude of either of these religions in their relation to the individual. I am not discussing personalities and I am not dealing in this address with individuals.

I am going to discuss the individual reactions of these two religious attitudes in an address which I will give three weeks from today. This morning we are dealing with philosophical terms, not with individuals. Before we can deal with the individual conditions, we must first deal with the philosophical and the social conditions, in the light of human history.

Let us go for a moment back to the early beginning of Christianity. We see there that there was a church long before we had the canons of the scripture. The early New Testament church was in existence before there was any New Testament. The church has always antedated the scriptures. There is no doubt about that to

anyone who knows. To those who do not know and who do not care to know, of course that may awaken some rebuff. But every student of history knows that we had the beginnings of Christianity before we had any book called the New Testament or before we had any book which we can call today the Holy Bible. One of the first things I would recommend to any mind that wishes to emancipate itself in the realm of religious thought, would be to read Dr. Sunderland's great book on "The Origin of the Bible."

The first thing necessary is to eliminate the idolatry of the Bible as a book before we can emancipate our minds justly in regard to truth. That is the first thing for us. It is impossible for me to go into a discussion this morning of the origin of the Bible as a canon of scriptures. The arguments that are frequently raised about and which concern its relation to the church are for another time. That is not our primary concern this morning. I only will say in passing that the book which we know as the Bible is a compilation of manuscripts, some of them in the Greek, some of them in the Hebrew, and some of them in the Aramaic, the last being the language which Jesus used. The language of Palestine at the time he lived was not the language we know as Hebrew today, neither is the language we know as Greek today. There is only one place where the Aramaic is spoken today in its purity, and that is on the Island of Malta. The ecclesiastic writers in that period did not write in the Aramaic, they unquestionably wrote in the Greek or Hebrew, and the extant manuscripts in Hebrew and Greek and one in Aramaic, were passed upon by a group of men who were selected by the ecclesiastical hierarchy of the day as to what should be considered inspired. These men met in one of the great centers, and there they decided upon the manuscripts of the Bible, and after it was decided, they attributed the source of the Bible to inspiration.

One of the greatest scriptural texts is "All scripture is given of inspiration of God." When that was written by the Apostle Paul there was no scripture in existence except the Hebraical scriptures of the Jews. The Apostle Paul had no conception of the canon of the New Testament. It was not in existence. When he said: "All scripture is given of inspiration of God," that is what he meant; all writing is given of inspiration of God." St. Paul spoke the truth, for the inspiration has never ceased. The same inspiration which gave Paul the philosophical and ethical wisdom which he possessed, was in the brain of Homer, was present in the mind of Shakespeare, and in the splendid work of Ralph Waldo Emerson. Inspiration has never ceased. All creativeness is divine and all creativeness is inspired of the highest thought of the universe.

The Bible is no more an inspired book than any other contribution to the progress of the human race. The minds of the men who wrote it were no more inspired than any other mind that has tried to send humanity onward and forward in the development of progress. Inspiration is not the property of any church, it does not belong alone to any religion, it has never been the property of any creed. Truth is broader than any creed, it is larger than any church, and inspiration is more limitless than the petty lines of creed made churches, Protestant or Catholics. The great fundamental concepts of truth belong to the universal without limitation. They attach to the hemispheres, all the planets, and do not belong to one little grain of sand in the great whirling universe of the eternities.

Only the mind that develops to that cosmic consciousness can understand the thing that has happened to the realm of religious philosophy in our present day. In the first place, religion is on trial. Religion has never been tried as

it is being tried today. The Roman Catholic church did not meet its greatest test at the period of the Reformation which followed that moment of intellectual awakening in Europe, the Renaissance. The Roman Catholic church is meeting its greatest challenge today, just as Protestantism, or any other form of static religion, is meeting its greatest challenge today. Romanism and Protestantism both occupy the same position in this regard. They are both on trial. There is no church in Christendom today that is not in the court room of public opinion; and the twenty-four million young people of America who are not members of any Sunday school, Catholic or Protestant, and who do not look for religious instruction from any such source, all these people, and the sixty million people who are not members of any church, and the one-third of the remaining forty-five million who are members of the churches of America, and who never attend their services, for only one out of every three of the church members attend services in American churches, have created a philosophical reaction toward this problem of religion, that is bringing the greatest challenge to both view points, Catholic and Protestant, that the world has ever seen.

There are those who speak of the immorality of the day, and the religious doubt of the day as being directly responsible for it. No observing mind would ever think that is the elementary reason. What is the challenge that has come in the world of religion?

In the first place, those twin devils that have always been a part of organized religion, superstition and fear, are gradually loosening their hold over the human mind. With the emancipation of the human intellect, we are no longer afraid of the dark. The moment a man rises where he is no longer afraid of the dark in religion, that man begins to question the divinity and the authority of organized ecclesiasticism, and that truth has been the cause for the saying of a certain Roman bishop: "Give me a child until he is fifteen years old, and I care not who has him afterward." Superstition and fear are the elemental reactions of the primitive and are the direct heritages of our lowly origin; and consequently children, who are fresh from the heart of infinity are more susceptible to the fears of the primitive, than the mature minds. In giving the mind of a child a chance at the fables and foibles and the superstitions and the fears of religion, you have a fertile territory upon which to build religious fidelity. Such are the superstitions and fears which you and I today are fighting against—I am still at it, for organically and temperamentally, I have inherited all the superstitious tendencies of the Celt. I was much amused yesterday afternoon when seeing that remarkable picture, "Old Ironsides," to see the colored cook in that picture as he saw a woman coming into the galley of the ship, expectorate through his fingers and throw salt over both shoulders in an effort to break the spell. That is precisely the thing that every individual who has had an early training of orthodoxy, either of Romanism or Protestantism, has had to go through. We have to break the spell. It is not an easy task, I assure you. That is why I feel like complimenting that type of mind and that type of personality that has gone through all of these things, and stands free and emancipated and aloof from them all.

In the early history of organized religion there is to be found an effort to make that appeal. Superstition and fear, fear of the night, fear of the dark, fear of eternity, fear of hell, superstitions galore are seen everywhere, These twin devils, as I call them, have always been a part of organized religion. They are today being challenged by the scientific attitude of the mind. No religion can endure that makes an effort to project itself into the generations which are yet to come, and

retain superstition and fear as motivative agents.

There are those who say: "Oh, well, but man is naturally religious." That is quite another matter; for I maintain that a man can be intellectually emancipated and stand aloof from any church or ecclesiasticism of any sort, and still be finely and highly developed ethically. He can eliminate all superstition and fear from his consciousness; and if that is a possible point of achievement for one individual, as the years come on it will become increasingly possible for other types and for all individuals.

May I submit this with all kindliness of spirit, the Roman Catholic church has never been an evolving institution. It arrived at a certain technique, it developed a certain finality, and then it ceased to evolve. There can be no innovation introduced into that static organization. Consequently, the key word of the Roman Catholic attitude toward religion must always be the past. It may have a persistent desire to evangelize the future, to Romanize the world, but it can only make a bid for the future upon what it has been in the past. A familiarity with the past, both philosophical and ecclesiastical, gives one an opportunity, to establish a position upon which one cannot be accused of any breach of faith by stating what that position is, and I have stated that the Roman Catholic position is static. I state that the Roman Catholic position in religion is a position that is determined by finite limitations of mechanical organization. It has never kept pace with the democratization of human society. As an institution it is an oligarchy. It has an ecclesiastical program by which its lowly are elevated to positions of responsibility, so that the most lowly priest may some day be elected pontiff or bishop, but there has been no elasticity in the organization, it has remained always inflexible with that inflexibility which admits of no change.

That is the historical position, and I think our Catholic friends accept that. And because they do accept it, they say it has virtue. Their interpretation of religion, is a religion that saves them from Hell and admits them to Heaven, with no deep concern about some of the conditions that might exist in human society in the interim.

The great motive of all religion has been its other world emphasis. The emancipation which is coming to the religious life of the world today, is an emancipation which is born of a change of emphasis. Instead of emphasizing some other world, we are beginning to emphasize this one, and consequently that detroys for a great many people any idea of religious consciousness whatsoever. They cannot associate the idea that it is possible to be religious and still not be interested in Heaven or Hell, and they think the moment you mention religion you are speculating with some sort of a theological theory.

The ancient historical church of Rome which has stood impregnable through all these ages, that has her own canons of scriptures, and her own program of church management, has no place whatsoever in that management for an active participation in the regulation of the affairs of the church on the part of the laity. No priest of that church confers with the lay member of his church as to the theological position of his church. Religious interpretations are simply given. You have an opportunity to accept them or reject them, just as you please, and if you accept them you are in good accord, and if you reject them you are damned, and that is all there is to it. You do not have an opportunity to have any individuality of religious thought whatsoever and remain in good standing.

We come to the Reformation, and then what happened? Well, in the Reformation, we changed the authority of the church for the authority of the book, and Protestantism in its reaction in the religious life has been com-

pelled by the authority of the book, while the old Roman Church dealt with the authority of the church. The Roman position was prior, because they had a church before they had a book. The church preceded the book, and when the Reformation came, we had the book, and as a result we have the authority of the book. Today the Protestant world is divided over the authority of this book, and this has superinduced another Reformation. Like the other Reformation, it has been preceded by the Renaissance of the intellectual world. We are no longer being frightened by your churches, your organized creeds, your petty hells and your attractive philosophy of heaven no longer disturbs us. The millions of the people of the world are not being disturbed by your historical attitudes. You cannot brow-beat us into submission. The mind of man is now in a new Renaissance, and that Renaissance has produced a new Reformation, and just as surely as the authority of the church was questioned so today the authority of the book is being questioned, and ultimately we will arrive at that enviable position where we shall all appreciate the truth of the words uttered by Thomas Payne, "That there is no religion higher than the truth." We will come soon to that position in the emancipation of the human intellect where none of the church systems, none of the ecclesiasticisms, no church body, or priest, or pastor of a church can in any sense subdue you in your quest for truth. The reason why I love this Peoples Church, and the reason I love this pulpit, is because there is about us here an atmosphere of freedom and an atmosphere of liberty in religious thinking. I do not speak for this church, I do not speak for the Board of Trustees of this church, I do not speak for the members of this church.

I am responsible to but one individual in this church in the presentation of my religious philosophy, and that is to the mind and heart of Preston Bradley. The time has come in the emancipation of the mind in matters of religion, when more and more people are going to see the righteousness of such a view-point, and are going to anchor to such a philosophy.

I would no more worship a book than I would worship a church. I would not consider truth to be static. I do not believe that any group of men have had the power or the inspiration at any period in human history to say what is truth to the exclusion of what might evolve in the realm of truth. What we need today is not the historical position of the church. What church dare assume that it is authority for truth and survive? Why are we to be cowed by the overwhelming ecclesiasticism of religion, cowed into submission? The mere fact that such an institution may have survived for 17 centuries means little in time values.

Stand up, Ye People, in the liberty wherewith you have been made free. Think for yourselves in religion. Do not let any priest, or bishop, or pope, or cardinal, or minister, or rabbi, do your thinking for you. Think for yourselves and do not be afraid of the adventure. It is the most glorious quest in the world.

What has happened to our modern Protestantism in this particular? Well, in the first place, the thing that has happened to our modern Protestantism—and I am going to speak rapidly in the few remaining minutes that I have, the thing that has happened to our modern Protestantism is the recognition of three distinct attitudes of mind in regard to religion. First, you have the fundamentalist attitude of mind. What is that? The fundamentalist attitude is the Roman Catholic attitude in reverse English. That is the best description I can give of that attitude. The fundamentalist attitude in the realm of Protestantism, is the realm of the static. It is the realm of finality. It is the attitude that this book was given by divine inspiration of God, its scriptures are infal-

lible; and when it was written and stamped on the cover "Holy Bible," that settles the thing once and for all time. The fundamentalist reminds me of a man born blind and who thinks he sees; and simply takes the position in the world of religion that there can be nothing more to be discovered by the mind of man in the realm of religious truth. I believe that the mind of man today as it has only started the pilgrimage in the realm of science, has just started the pilgrimage in the realm of religious truth.

I think we are going to have a mighty, bursting flood of religious truth in the next fifty years, and that America is on the way to a great religious Renaissance, but it is not going to be induced by Billy Sunday or Aimee Mcpherson or any one of that type. We are on the way to a great Renaissance religiously. We are in for a spiritual awakening, and the spiritual awakening will be that which comes following a passion for truth. Fundamentalism in its religious attitude has all the time said that the truth only comes by revelation. The fundamentalist attitude of mind is simply that attitude that all truth comes by revelation of God. There are minds of flashing genius, and the mind and heart respond to the great sensibilities of the over-soul. There are moments when we feel our kinship and relationship with that larger universe of which we are a part, when we see through the clouds, and discern the spaces of infinity. One may call it revelation, one may see some gleam of spiritual truth. In the truth philosophic sense, truth does not come thru revelation, it comes through experimentation. It does not suddenly come. Truth comes by the processes of experimentation. Every truth which is of any value to civilization, has been a truth which has been revealed to mankind as it has been working in the laboratories of human life. The true theology has been born out of the experience of the soul, which is the source of truth, and does not come by a flash of revelation. Some of our fundamentalist friends are all the time speaking of revelation.

Professor Lake of Harvard University has made a classification of the attitude of mind in the world of religion today, and with an enumeration of the three classes I will leave the matter with you.

First, there is the fundamentalist attitude of mind. Fundamental it calls itself. We cannot think of it or speak of it in that sense, because it is final, because it is static. Understand me, I am not discussing doctrine. I am not concerned with doctrine this morning, I am concerned with philosophic approaches and reactions, and that reaction we must reject because it is primarily inconsistent with the law of human progress. It is final.

Then we have what Professor Lake called "institutionalists." I should like to preach a sermon some time on the institutionalists, because they represent that type of mind in organized religion that, while they are interested in science, and they give evidence of modernity, and they pride themselves on being liberals—are not willing to leave the institution. I have met splendid preachers of orthodox churches and splendid Roman Catholic priests who say to me: "Dr. Bradley, I am a liberal." How glorious it must be to be a liberal without paying the price of being a liberal. How glorious it must be for so many of our moderns to stand highly respected and greatly honored by the historical institutions of religion, and occupy their great pulpits with their fabulous salaries!

It is easy to be a liberal by some and remain harmless. It has been more of a difficult task for a man like John Haynes Holmes, to be a liberal. He is willing to pay the price for his liberalism. He does not compromise. He makes no effort to be "all things to all men." The modern Moloch knows where he stands. Thank God for the radi-

cals. Thank God for the social radicals of America. Thank God for the religious radicals of America. Thank God for the thousands and thousands of young people in the American colleges and universities today that are not being lulled into your philosophy of religion by pressure of mere respectability, who are going to think their way thru to the end in religion, if they are damned while they do it.

All honor to the American colleges and the American universities that are beating back superstition and fear in religion wherever it sticks up its head. All honor to this quest of truth, young people. They will call you names, they will backbite you. They will lie about you. They will do everything in the world to crush you, if you stand alone; but remember this as an eternal and final verdict, that there is nothing else in the world that is so fine and big and splendid as standing for the truth as you see it, even though you do have to stand alone. Rather walk the street with a crust of bread and retain the respect of yourself than to be the paid mouth-piece of an institution that is wrong, fundamentally wrong.

And the last class, I shall call —or rather, Professor Lake calls them—the experimentalists. The men who are not swept off their feet by the traditions, men who will walk up into the front door of any church, and right down the aisle, and look the preacher or the priest in the face and say: "How do you prove it?"

Oh, is it not true that what we want in this world is not authority for truth, but truth for authority. Some day I want to write on that panel there two things (referring to the panel on the wall of the church behind the pulpit), I want to put on that panel some time in the center: "Let there be light," and down below I want to put that motto of Lucretia Mott: "Not authority for truth, but truth for authority." You do not need authority for truth. What we all need is to know the truth, and the truth will be its own authority, and no church has it all, no institution has it all. And thank God, you, if you live, will see it. Oh, that some of us could just live a hundred years more . I should like to live one hundred years, I should like to live forever here on this earth.

The only criticism I have against this world is that you have to go away and leave it. What a misfortune that there is any such thing as death. I think of that when I look at the sea, and the sky, and the stars, and the clouds. I think now of the little girl from our Church School. When I was coming down Sheridan Road this morning I met her, I saw her half a block away, with her golden hair. She ran up Sheridan Road, and jumping into my arms, said: "Oh, Dr. Bradley, isn't it a lovely morning?" When I think of the beauty of the world, I think what a pity it is that any of us have to go away and leave it; and because sometimes we do have to go away and leave it, let us do everything we can to enrich life. That in the last finality is religion. Anything that enriches your life is religion. And let us find the truth wherever we can, and then be big enough and brave enough, and courageous enough to let all the world know that there is where we stand. Of such stuff is the spiritual genius of America made, and of such heroism will the emancipation of the human race come in the centuries that are yet unborn. Yes, Protestantism and Catholicism are both breaking up. They are finally to be defeated. Man is going to be ultimately free. The capacity to think for oneself will sooner or later destroy every organization that is arrogant enough to assume that inspiration has ceased or that all the light has been given to the race. There are stars in the firmament whose light has never yet reached the earth. There are truths in religion that have never yet been known.

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Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley.....
..... Associate Editor
Mrs. Thos. A. Harrison .....
..... Subscription Mgr.
941 Lawrence Ave. Long Beach 6878
Wm. Saunders ..... Business Mgr.
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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday,

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The event of importance to the Woman's Club during June was the excursion which the Club sponsored on June 28. Sixty-six women of the club lelft Chicago Tuesday morning on the S. S. "Christopher Columbus" for Milwaukee. It was a most enjoyable trip. Several other Clubs were making the trip giving an opportunity for changing plans and giving results of the winter's work.

During the vacation time various other social affairs will be held under the auspices of the Club. All members will receive notices in plenty of time to plan for the events. Various members of the Club are already on their vacations and others are going. They will be scattered far and wide during the summer.

G. T. B.

CHURCH NOTES

Dr. Bradley's engagements for the month of June were as follows:

June 2, Address High School, New Castle, Ind.

June 5, Sermon. Peoples Church, A. M.

June 5, Sermon, Unitarian Church, Hobart, Ind. P. M.

June 6, Address. Northern Lights A. F. & A. M. 7:30 P. M.

June 6, Address, North Shore A. F. & A. M. 10 P. M.

June 7, Address. Normal College, Manitowoc, Wis.

June 8, Address. Foundrymen's Banquet, Chicago.

June 9, Address. High School, Buchanan, Mich.

June 10, Address. High School, Hart, Mich.

June 12, Sermon. Closing Sunday, Peoples Church.

June 13, Address. Annual Meeting, Peoples Church.

June 14, Address. Graduation Morgan Park Military Academy.

June 15, Address, Grand Lodge A. F. & A. M., Iowa.

June 16, Address, Pleiades Lodge A. F. & A. M.

June 18, Closed work in Chicago until October.

June 26, Address, Acacia Mausoleum, Chicago.

Funerals

June 1, Anna Elizabeth Schroeder. Interment Rosehill.

June 16, Mrs. Lamb. Interment Rosehill.

June 18, Harold Schweizer.

Weddings

June 1, Harold Jacobs and Dorothy Lowenthal.

June 11, William A. Hall Jr. and Louise Boarini.

June 16, Edward R. Synder and Freda E. Albert.

June 17, William J. Ellis and Hazel Lederer.

THE YOUNG PEOPLES CLUB

The members of the Young Peoples Club are planning many activities of a social character for the summer months. They have arranged a hiking trip every Sunday afternoon, meeting at the Uptown Station at 2:30. Mr. Newman Dumont has charge of these affairs. There are to be several week end parties. Plans are also developed for the Clear Lake Conference of Young People.

J. W.

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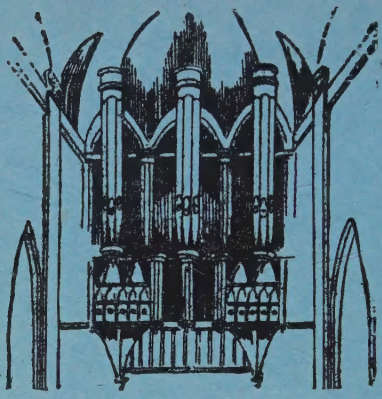

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